

he would find from one hundred and fifty to two hundred people assembled together, quietly seated, neatly dressed, resembling in all respects an ordinary congregation.

If, however, he was told that here from eight to ten homicides were mingled with the others, and four times as many other individuals who, in their moments of excitement, had violated the public peace or trampled on private rights when wholly irresponsible; that on his right hand sat the "owner" of all things whose self-complacency will not be likely to be disturbed by any animadversions which may be made upon the character of the "true God;" that by him sits the poet and commentator who swallows every word that is uttered from the desk, and returns to write commentaries on the text which shall, at some future date, fill his purse with riches and the world with "celestial light;" that here may be found "the King of England, the King of Heaven, the King of Prussia," and the "Prophet over Albany," who speaks from Jehovah, and who daily expects the "Patron" to send him a coach with black horses, to carry him to his friends; that here is also the military chieftain, the man of wealth, "the rich poor man and poor rich man," the mother of Christ and innumerable other characters not less consequential; that here may also be found the laughing idiot, the perpetual jabberer, the gay, the passionate, the depressed, a hundred individuals with the delusions, impulses and propensities of insanity so active as to be constantly obvious in their conduct and conversation elsewhere, but, in the presence of the "exhibitions of divine truth," uniting with apparent devotion in the fervent prayer, and joining with pleasure in the song of praise,—I say, could all this fail to astonish him? Can an hour, twice on each Sabbath, spent in this way fail to make the most favorable impression on the insane mind?

What may not be expected from one hour of self-control, brought into requisition twice on each Sabbath, independent of the instructions and admonitions from the desk?

The more I contemplate this subject, and the more I witness this influence, the greater is my estimate of good from our chapel exercises.

There is no community that observes the Sabbath more strictly than that of the Hospital; no labor is done but what is of work of city or mercy. The members of the Hospital, and the Bible religious publications, sermons and other appropriate books are very generally read on the Sabbath, before and after worship, by the quiet and sober part of our family.

Intelligence.

LETTER FROM FRANCE.

(From the Correspondent of the N. Y. Observer.)
BOLSEC, (Lower Seine), Nov. 30, 1838.
Journey and settlement of the new converts from the Tyrol in Prussian Silesia.

Your readers have not forgotten the account of the religious revival which took place in Zellerthal, some years ago. From 400 to 500 inhabitants of this village, in the Prussian government, had embraced the evangelical faith, and persisted in their new sentiments, in spite of the persecutions of the Roman clergy. I have written you two or three letters on this interesting subject. I will now give you some account of the emigration of the Tyrolese, their journey across Austria, and their settlement among the mountains of Silesia, where they have been received in the kindest manner by the Prussian government. These new converts are happy at last to have found a quiet retreat, and to be at liberty to worship the God of the gospel.

It is no wonder that they resolved to quit forever the land of their fathers. Doubtless their heart was pained, and they shed bitter tears, when they laid a final adieu to their native land, to those valleys, those mountains, those cottages, where were passed the years of their childhood. But they preferred, as became sincere disciples of Christ, a home in heaven to their home on earth. Being called to choose between fidelity to their divine Master and worldly enjoyments, they chose the good part. Noble example set by these new members of the Reformed church to older Protestants. Their devotedness ought to instruct and perhaps shame us, who are often so reluctant when called upon to make sacrifices for the cause of the Lord.

The converted Tyrolese suffered much, before they resolved to seek an asylum in a foreign land. You know they were treated like criminals, like persons who had lost caste. I will add only a few words to the history I gave you of their trials. The Roman priests, it must be said, have been their cruellest and most obstinate persecutors. They have exceeded in severity the civil magistrates. When the latter were disposed to use mildness and moderation towards the new converts, the Popish clergy murmured; they accused the civil authorities of too great leniency, and tried to invent means of persecution more barbarous than before. And yet these priests dare to assume the name of ministers of Jesus Christ!

Unhappily for the Protestants of Tyrol, there is in that country a union of Church and State, so that it is impossible for a person to enjoy his rights as a citizen without also subjecting himself to ecclesiastical rule. Thus, the new converts were forced to have their children baptized by a priest; if they refused, the children were not recognized by the law as legitimate. Children too must be sent to Catholic schools, and the teacher, being dependant on a priest, would utter the grossest insults against Protestants, so that the children were taught to despise and curse their parents! One teacher even divided his pupils into two classes, and had them seated at two different tables; he called one class *Christian children*, and the other *children of the devil*! It is useless to add that these insulting distinctions produced disputes among the scholars, and the parents themselves were soon constrained to take part.

Some interviews took place between the priests and the evangelical Tyrolese, but they produced no satisfactory result, because the Romanists always appealed to tradition, while the Protestants would only submit to the authority of the Bible. "Well! what signifies the Bible? we have no need of the Bible!" cried a priest with a contemptuous air. It is apparent that two parties, placed on such a different footing, could not agree. It was easier for Popish declaimers to attack the Reformed Church from the pulpit; for there they had liberty to speak without being afraid of any troublesome answer. Entrenched in this fortress they uttered the most atrocious calumnies against their adversaries. One of them, for example, after relating some horrible scenes of the civil war in Spain and Portugal, added: "Who are they that pillage churches in these countries? Protestants. Who kill and burn the priests? Protestants. Who ill-treat, who drive away, who persecute the monks and nuns? Protestants. Beware then of Protestants; for they will do the same things here; they will commit the same outrages in the Tyrol!" Thus the Roman priests inflamed the passions of their hearers, and tried to stir up implacable hatred against the Protestants.

At the same time the press was employed to slander them. Often the Popish journals contained articles which represented the converts as indulging in immoral practices, abandoned to shameful disorders, and their new creeds as contrivances to introduce licentiousness and carnal indulgence. State accusations, borrowed by the Popish writers of the Tyrol from Pagan books against the first Christians, and which have been constantly brought forward by tyrants when about to slay their victims!

Persecutors begin by calumniating their adversaries, so that they may be able to oppress them with a quiet conscience.

At last, the Protestants of Tyrol, despairing to live peacefully in their valleys, and having no effectual protection to hope from the Austrian government, turned their eyes to the king of Prussia. They sent to him one of their principal brethren, John Feid, to ask of him a place of retreat in his dominions. Nothing can be more noble and more touching than the language of Feid in his request to the king of Prussia. "Our faith," he says among other things, "rests wholly on the Bible, and the scriptures of the Augsburg confession of faith. We have read them attentively, we discover the differences there are between the Word of God and human traditions. We neither wish to nor can we ever renounce our faith to preserve it. We are ready to quit our houses, our fields, our country. May it please your majesty to grant us a place where we can form a distinct community. It will refresh and console us, and will place us in a country which resembles in some respects the home of our fathers. Agriculture and the care of flocks are our occupations; give us a faithful preacher and a good schoolmaster. At first, we shall hardly be in a situation to maintain them by our own means. The journey will cost us much; we know not what else we may bring to our new dwellings; but we and our children will never forget the consolations of religion, and with school instruction. If the poor among us should suffer, after the rich have done what they can to aid them, we reckon on your Majesty as upon a father. May God, in his great goodness, repay you for all which you shall do for us? We will conduct ourselves faithfully, honorably and gratefully in Prussia. We will only increase the number of your good subjects, and we will remain a living monument to attest to posterity this truth: that misfortune, when placed by the side of piety, ceases to be misfortune, and that the gospel, forced to fly before popery, always finds protection with the magnanimous king of Prussia."

The request of Feid and his brethren was favorably received. The king of Prussia offered to these humble Christians a retreat in the mountains of Silesia, called the *Giant mountains*, though they are considerable in height. About 440 persons, including women and children, determined to go. They hastily sold, as well as they could, the land and houses they had inherited from their fathers, and though they had but a few weeks to effect these sales, God permitted that they should not be very disadvantageous. The whole sum they thus realized amounted to 100,000 florins, (about \$40,000), after which they left their native valleys never to return. They were divided into four companies, or divisions. The last division contained the domestics whose term of service was not expired, and those whose flocks were on the mountains at the moment of departure.

Would you believe that their enemies, after having forced them to emigrate, used every means to hinder and vex them? Take a few specimens. Whoever wished to purchase property of an emigrant must solemnly promise that he would never become attached to the *Bible* in other words, that he would never become a Protestant. This clause broke off several sales, for among those who remained, some were well enough acquainted with the gospel not to consent to give up their liberty of conscience. If any member of an emigrant family wished to remain in Zellerthal, he must promise not to hold any correspondence with his relatives. This ill-treatment, however, did not prevent the emigrants from turning against their authors; for some of the Tyrolese would have remained, perhaps, in their country, but preferred to join the exiles, rather than cease all family intercourse.

The priests tried to separate wives from their husbands, children from their parents. It is related, that a little girl of twelve years was carried off by a priest, and told her father, he could not obtain his daughter, unless he would renounce his Protestant heresy, and made her most magnificent promises, to induce her to abandon her father. When this little girl had accepted, from weakness or from ignorance, the proposal made to her, the priests called in the aid of the law to keep her hold on this child. In vain the unhappy father requested the civil authorities to restore his daughter; he could not obtain his request, and was obliged to go without her.

Take another fact of the same kind. A young girl of fourteen years, a little before the departure of the new converts, was invited to go to a house in the neighborhood. There a priest was waiting to persuade her to remain in Tyrol. A child of six years was with her, and told her father, he could not obtain his daughter, unless he would renounce his Protestant heresy, and made her most magnificent promises, to induce her to abandon her father. When this little girl had accepted, from weakness or from ignorance, the proposal made to her, the priests called in the aid of the law to keep her hold on this child. In vain the unhappy father requested the civil authorities to restore his daughter; he could not obtain his request, and was obliged to go without her.

The converted Tyrolese, like Abraham, left their country, their parents, their father's house, and every where, as I said in a former letter, they met with the most cordial reception, among the reformed Christians of Germany. They never thought before that the communion of saints was more than a sweet name. Many prizes made collections for them, and the poor added their small offerings to the subscriptions of the rich, to supply the wants of the exiled Tyrolese. When they entered a Protestant village, they were generally lodged in private houses; and if it was Sabbath, they had the pleasure of attending public worship. How were their souls comforted, and their hearts strengthened, by receiving these precious testimonies of Christian charity!

The Lord had given them brethren to replace the old friends they had left. But on the other hand, the Roman Catholics spared neither insults, nor threats. I will quote one instance where the finger of God was plainly manifest. A Tyrolese had stopped at a small hill, and was resting by the side of his wagon, when he dragged his horse, having no horses. Suddenly three young men approached him, and after insulting him took seat upon the wagon, ordering him to drag them up the hill. The poor traveller begged them to get down, but they told him, scolding: "You, Tyrolese, are Lutherans, and have great faith; you ought to be stronger than we Catholics." The Tyrolese, unable to resist the violence of these three men, dragged his heavy load, till at last, covered with sweat, and exhausted with fatigue, he stopped near the top of the hill. Then one of the three said to him: "How! thou hast no more force! see, then, I am stronger than thou!" Upon this he seized the wagon, probably intending to let it run into the ditch. The Tyrolese said to him: "Do not trust too much in thine own strength." The young man did not heed his advice, but continued to drag the wagon; presently he felt; the wagon rolled over him and broke his right hand above the wrist. "Thou seest," said the Tyrolese to him in a serious tone, "there is another stronger than thee." The three young mad-caps then left the pious traveller quietly to pursue his journey.

At Zellerthal, where the ministry of a faithful catechist, named Boz, had formerly led many souls to the cross of the Saviour, the priest had expressly forbidden all the inhabitants to receive any of the emigrants into their houses. Nevertheless, the commissary of the district and some other persons performed the duties of hospitality towards the exiles. Having reached the foot of the *Giant mountains*, the place of their destination, our dear Tyrolese found there every relief from the difficulties of a new settlement. The king of Prussia ordered that care should be taken of the sick and the aged, and that money should be lent to the poor to enable them to commence agriculture. There were, particularly at first, great difficulties to overcome, but they were quickly great men. A pious and zealous young man, countess *Reden de Buckwald*, attended to the emigrants with a mother's care and constancy. Not only did she bestow large sums upon their temporal wants, but she labored to promote their spiritual interests. So that the Tyrolese call her *mother*; and tell her all their affairs with a filial confidence.

Above all, the Countess Reden sought for a pastor of the Spirit of God, to preach the gospel to the Tyrolese, and prepare them by proper instruction for the holy supper. This was the more necessary as several of them, though possessed of piety, had not a distinct knowledge of the doctrine of salvation, and were ignorant of many points which it is essential to know. This ignorance is easily accounted for, when it is remembered that hitherto they had never had

among them the preaching and private instructions of a pastor. The king appointed to this office the Rev. Mr. Siegert, of Fuchsbach, a devoted servant of Jesus, who had faithfully proclaimed his grace, and who, by long experience, had acquired a practical wisdom very useful in such an undertaking. Mr. Siegert devoted himself wholly and affectionately to the spiritual care of these new disciples, and was soon convinced of the reality of their piety. Three times a week, he meets them in the evening, in a large school room, for public worship, which lasts several hours, and rarely is a single Tyrolese absent. Nor did the Countess Reden neglect any means of providing a school for the new colony. She sought for the most capable teacher in the normal institution of the province, and was so happy as to find a humble, zealous man, very affectionate to children. From 8 o'clock till noon he teaches 75 Tyrolese children, divided into two classes; from 2 to 4 o'clock in the afternoon he attends alternately to the care of 42 young men and 32 young women; lastly, from 4 to 5 he teaches 21 aged persons of both sexes to read, in order that they may read for themselves the Word of God. This school, directed exclusively for Tyrolese, pleases them much. You will understand the value they attach to these means of education, when you remember, that they were entirely deprived of them in their own country. The children and youth ardently desire to learn to read, because the Bible then becomes an object of their meditations, and they can resort to it at any moment for instruction and comfort.

When the preparatory instruction of the Tyrolese was judged sufficient, they were admitted to the Lord's table, and were solemnly initiated into the Christian religion, so that the family of Prince William, brother of the king, partook of the supper with them. Feid, made a full confession of faith, in the name of all his brethren, and each of them received the symbols of the expiatory sacrifice of Christ with pious devotion. They celebrated the passover like the Jews when going out of Egypt, for they also had been under great oppression and bondage. The emigrants from Tyrol exert a good influence on the whole country around. The old reformed churches of Silesia, which have become lax and lukewarm from the prevalence of rationalist opinions, feel gradually their faith revive, and their zeal strengthened, when viewing these new Protestants marching with so much ardor in the way of the Lord. Thus, what man once for evil, God made use of for good. The Tyrolese, driven from their country by the persecution of priests, have become the instruments of revival and blessing. May the compassion of the Most High ever rest upon them! May these exiles never feel the weight of exile; but may they always congratulate themselves for having sacrificed their attachment to their native country in order to confess their Saviour; and may they prove by their own experience the truth of this declaration of Christ: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." (Matt. vi. 33.) I am, &c. G. DE F.

BOSTON RECORDER.

FRIDAY, FEB. 22, 1839.

CONCERT OF PRAYER FOR COLLEGES NEXT THURSDAY.

On our first page we have concluded our extracts of Dr. Humphrey's History of revivals of religion in America. We trust our readers have been entertained and edified. We only remark, that for some years past the mode practised in this city of observing the day of Annual Concert of Prayer for Colleges, has been for those who can conveniently do it, to set apart the whole day as a season of fasting and prayer. In the afternoon the different churches meet by themselves in their vestries for remarks and prayers. In the evening they have unitedly assembled at the Park street meeting-house, where there have been public services by prayers, statements and remarks.

We hope the day of Concert will be observed more generally and particularly this year than ever before, and that while the churches are in humble supplication, God will hear and answer their prayers.

We learn, that there is a very interesting Revival in progress in Marietta College, Ohio, and also in the town. We hope to give the particulars hereafter.

AMHERST COLLEGE.

It is sometimes urged, that by a clause inserted in the charter of this Institution, the Board are precluded from basing any claim for aid from the Legislature, on the fact that the Legislature has given it a charter. It was to us a matter of some surprise and deep regret at the time, that the charter was accepted on so unnatural a condition. The unkind feeling manifested by a majority of that Legislative body, in insisting on such a clause, was scarcely more honorable to them than useful to the institution. We hardly know how to denounce that spirit. But allow that the Board can base no claim on this fact of a charter granted; can the public base no claim on it? May not the numerous friends of the Institution throughout the State base a claim on it? There is a claim; it must be urged; it will be urged, till it shall be heard, and honorably met. The Institution had appealed to the Legislature for chartered rights, four successive years, and had been as often repulsed, on grounds now acknowledged on all hands untenable; its friends were weary in their pursuit of the object; they were ready to give it up in despair; like Tantalus they were up to the chin in water, and the apple was before them, but they could neither drink the water, nor reach the apple, unless they would make a concession, never before demanded, so far as we are aware, of any associated friends of education, or even of any body of honorable men. They made the concession, probably in full confidence that future Legislatures would understand the reasons why it was made, and would act toward the institution, not in the spirit that dictated the charter, but in the enlarged spirit which in other times endowed kindred institutions liberally, and patriotically. Nor did the public blame them for so doing. It was at the time, the best thing that could be done. But it was then, and it is understood that "the right of petition" was not at all infringed, and that no future Legislature could be bound by the prejudices of their predecessors. And now, the public come forward, with a clear and decided expression of their opinion, that aid ought to be afforded; that the Institution possesses an importance which cannot easily be overlooked; that it has rendered and will render services to the cause of general education, whose value cannot be told; that it is multiplying men of worth and of hallowed influence on society to a great extent, and that its loss to the Commonwealth would be the loss of one of the brightest gems, like the loss of one of the planetary worlds from the solar system. Let this Institution now languish and die, through Legislative neglect—and what is the result? Another must rise in the same section of the Commonwealth to take its place, and to call on the Legislature for double the amount of aid now requested; to call too with a voice of thunder that would shake the capital itself. Such an Institution must be planted there, and sustained there; and it must be done by the Legislature; the inhabitants of that vicinity have done all that they ought to do for themselves, after they have contributed to the ample endowments of Harvard and Williams and Bowdoin Colleges, and they will not do more till the State renders them justice. They urge a just claim; and heaven and earth will sooner rush together, than that claim will be relinquished. And if aid be refused to Amherst College, and it consequently become so embarrassed that it cannot accomplish the purposes for which it was reared, then aid will be

demanded for some new institution, which the Commonwealth will be constrained to plant, build, and sustain, wholly from its own resources. Economy, therefore, the strictest economy requires, that the petition from Amherst be favorably received.

INDIA INTELLIGENCE.

We have recently received a file of the Friend of India, from which we glean various items.

The exportation of coolies or laborers to different parts of the British colonies from India, has recently awakened much attention. These poor natives have been greatly deceived and abused. The manner in which they are engaged, amounts to a system of odious deception. They are promised a certain amount of wages to go to New Holland, New South Wales, &c. which, as it is offered them in advance, proves a powerful decoy; but the advance is consumed by one happy and another through whose hands these unhappy men pass, till they are packed off to a life of wretchedness in the hands of rapacious men where they are, who are accustomed to regard them as only one remove from the brute creation. Recent facts concerning the enormous injuries inflicted on these men have been published, and the public indignation powerfully roused against the system.

A recent instance of heathen prodigality was exhibited by a Hindoo gentleman. In a visit on a pilgrimage to Benares, he is said to have power on the head of the image of Shiva an hundred and fifty thousand rupees, independently of jewels. His expenditure in that and other magnificent gifts, amounted to the extraordinary sum of ten lack of rupees. Reckoning the rupee at 55 cents and the lack at one hundred thousand rupees, here is the round sum of \$550,000. This money was given chiefly to support the filthy priests of the odious system of Hindoo idolatry; and this too, when great numbers of the natives were perishing by hunger, and the contributions of the Western Province for two months had not amounted to a tenth of this sum.

There is no small stir among some of the philanthropists in India respecting the state of their prisons.

"Fifty thousand prisoners," says a writer, "are incarcerated in the four Presidencies, whose characteristics are vice and contamination. The shocking state of the present Indian jails ever since our conquest of the east, has been such as would bring a reproach upon any enlightened government. They are sinks of vice, where young offenders are promiscuously herded with the most corrupt, lawless and hardened vagabonds! It would be truly gratifying to see the Governor General take up this great question, and with a master hand speedily bestow upon these recluses intrusted to his care, a system of prison discipline, upon the principle of the celebrated American Penitentiaries." We are glad of the intimation herein contained that the labors of the Secretary of the American Prison Discipline Society are known and appreciated in India. We hope those ends of the earth will be furnished with the valuable successive reports of the Society, and that through them American enterprise in this department of philanthropy may stimulate to similar well doing, the humane, rulers and ruled of the British empire in the east.

The Governor General of Bengal has issued an order requesting the officials in Fort William to introduce the drinking of beer instead of ardent spirits; "It is an experiment preparatory to its general adoption, if successful, to the disuse of spirits throughout the whole Indian army." If the beer thus noticed is the strong beer of England and America, the exchange is simply that of one element of misery and ruin for another. They make the old self give place to his cub. We think they had better hang the mill-stones on the necks of the whole family, and let them all sink together.

The Persian language has been that of the courts of India for six centuries, having been used under Mahomedan rulers and continued under British rulers, and this, while that is not the language of the common people. This has been attended with as many and similar absurdities and as serious evils, as if the business of New England civil courts were done in the dialect of the Ojibwas or the New Zealanders. The British Government have of late resolved that the Persian shall be given up and the language of the country used. This movement is forcibly resisted by a very numerous class of natives connected with the courts. They have fattened on the Persian language. It has been the copious spring of their power, consequence and wealth. But the government long criminally inattentive to this matter is now in earnest and having both the will and the power, will of course triumph.

CANADA.

Extract of a letter from Rev. Thomas C. Wilson, Perth, U. C. Jan. 21, 1839.

"Notwithstanding great spiritual destitution in many places, the number of Evangelical ministers of different denominations in Canada, particularly in Upper Canada, has been greatly increased within a few years, and is probably much larger than the writer in the 'Boston Recorder' of 14th Dec. last, supposes. There are at least several hundred ordained ministers of the gospel, laboring in the Canada vineyard, and it is to be hoped not without success; so that considering the number of the whole population, which must be considerably less than a million of souls, it is hardly fair to put us on a level with the inhabitants of the South Sea Islands, as the writer alluded to seems inclined to do. I quite agree with him however in the remark, that Canada is a Terra Incognita to the mass of your citizens, and that it is quite time they were better informed in regard to it."

We are quite happy to stand corrected in a case like this. No part of the world, beyond the limits of our own country, has interested our hearts so deeply as Canada, because, there many of "our friends and kindred dwell;" and because it is at our very doors, and within the immediate reach of the Christian beneficence of our churches. And, from the reports of the Canada Home Missionary Society, and the periodical of the Baptist denomination published at Montreal, and from personal acquaintance with many individuals belonging to Canada, as well as some personal knowledge of the Lower provinces, we had reached the conclusions referred to in the above extract. That there are several hundreds of evangelical ministers in Canada, is a fact, (if it be a fact, rather than a general impression on the mind of our correspondents) hitherto unknown to us; and one that we heartily rejoice to be made acquainted with, and gladly communicate to our readers. And, we take this opportunity to say, that any accurate statistical information on this point will oblige us very much, and will serve to correct false impressions already existing, and give a more judicious direction to some portion of Christian charity.

We perceive by the Houston (Texas) papers, that an attempt is making to erect in that city a Presbyterian Church. Liberal subscriptions have been made, and it is thought, that through the exertions of the Rev. Mr. Allen the project will be successful.

HOME MISSIONS.

[Notices from the Home Missionary for February.]

REVIVAL.—Rev. Mr. Shoddy, of Knox County, Tennessee, says of the stations committed to his charge, that "this year (1838) has been one of the most solemn he has ever witnessed." "The outpourings of God's Spirit have been truly glorious;" and at one period sickness prevailed to a very alarming and distressing extent.

Rev. W. W. Woods, of Putnamville, Indiana, states, that nine were received to his church at the last communion, and that since that time about 30 have professed a hope in Christ, most of whom will join his church; many others are serious, and the whole village seems to be under the influence of the gospel to some extent. The gayest and most hardened young people are among the converts.

Another little church, (not named) in Indiana, has received 20 new members, as the fruits of a season of refreshing.

The year has also been one of special interest to the church in Tiffin, Ohio. 17 have been added to it by profession, and three by letter. Two others indulge hope, and will soon unite with it.

Rev. B. Matthews, of Fankford, New Jersey, reports an interesting revival, in which upwards of 30 are considered hopeful converts; 15 have already been admitted to the church, and the good work is still in progress.

IOWA.

Three missionaries of the American Home Missionary Society, are already stationed in this District; many settlers of an interesting class having already gone there from the east and south. Every thing is yet new, and religious institutions, if sustained at all, must be sustained mainly by help from abroad. A beginning has been made, and rich results are anticipated.

MISSOURI.

There are about fifty counties in this State, in which no Presbyterian minister resides! Members of the Presbyteries of St. Charles and St. Louis, have held a "convention" recently, and passed a resolution to raise \$3,000 the present year in Missouri, for the support of missionaries in the State. Hitherto, little has been done here. Missionaries have been almost entirely sustained by the American Home Missionary Society. Most of the churches are poor; but others are able to do much, and if all did their duty, Missouri could sustain her own missionaries, and supply her own destitutions. Such are the views of the Convention. Doubtless they are correct. When will all other parts of the wide missionary field admit a similar conviction of their obligations, and their ability.

ILLINOIS.

Rev. Mr. Gould, of Rockwell, has lately organized a Presbyterian church of seven members at Homer, and the occasion was one of much interest. Sickness has extensively prevailed among his people, and indeed all along the Illinois river, from Chicago to the Mississippi. "In many families, and indeed in some whole towns, it might be said, every soul was sick." We wonder not that the pious should regard it as a judgment of God upon the worldliness that has fearfully broken down the Sabbath, and turned away from the sanctuary. God says, as distinctly now as ever, "Ye shall keep my Sabbath." "Ye shall reverence my sanctuary."

A *Jeonizing Fact*.—"Whole families come here, and apostatize. It is heart-rending to behold the number who forsake Jesus Christ and his religion." "Not only the young and inexperienced backslide, but those whose heads are fostered over with many winters." "Many conceal the fact of their ever being professors of religion." This is one of the great evils to be encountered by the feeble churches at the west. They are in the midst of a crooked and perverse people.

VIRGINIA.

In Tazewell County, is a wide field of usefulness for the self-denying missionary. The prospect of building up churches is quite flattering. Though there is no Presbyterian minister in the county, there are yet strong prepossessions in favor of Presbyterianism, and many Presbyterian church members are found. They have already commenced building a church, and are anxious to enjoy the labors of a minister.

INDIANA.

The Mount Vernon church, are making an effort to settle a minister. They have erected a parsonage house, according to their means, and great harmony prevails in the congregation. Two have recently been added to the church. The Bible Class and monthly concert are well attended.

Usefulness.—A missionary who has been in the State ten years and has changed his location but once, has been the means of building up five churches, which now number 700 members; and out of them, all these will not be more than ten or twelve, who will be separated from their brethren by the ecclesiastical divisions of the day.

MICHIGAN.

A missionary church in this State, has increased its numbers in four years, from 16 to 60; besides about 40 who have been dismissed from it by letter. 26 united with it last spring.

PENNSYLVANIA.

A similar church in this State has had an accession of 32 members within two years; has two flourishing Sabbath Schools, with each of them a library, and a large and increasing congregation. A number are now seriously concerned for their souls, and a renewed effusion of the Holy Spirit is anxiously looked for.

NEW YORK.

In Cuba, a revival has been enjoyed, and at least 100 hopeful converts are enumerated, from eight to 60 years of age. At Pike, 18 have been added to the church, under the ministry of Rev. E. Hyde. Receipts acknowledged for the last month, \$5,619.74; \$3,913 of which were from Massachusetts; \$2,500 of this, a legacy from the late Richard Cobb, Esq.

NEW PUBLICATIONS.

The Spirit of Roger Williams, by Lorenzo D. Johnson. Boston: published for the author. For sale at Weeks, Jordan & Co.

This purports to be a brief view of the character of the individual named in the title. We suppose it is a brief abstract of the Memoirs of Williams by Prof. Knowles, which is followed by a history of the Roger Williams Church in Providence, an appendix, &c. The writer makes the following statement which does not displease us in a Baptist brother. "Now in our opinion, no church on earth ought to be so constituted, as to feel itself compelled to pay such a deference to creed or usage, as to refuse to extend fellowship, watch and care to any one they believe approbated by Christ, and who, they also believe, would be received into the church in heaven should he die." This book may be useful to such as cannot possess the larger Memoir of Williams. The writer says an in his preface. We think the writer has gone a little too far in supposing his book would gain any special glory by a portrait of one of Williams' descendants of the sixth generation. Moreover, we have not seen a more dangerous picture in any work for a long time.

If the portrait be a good one, and we were Mr. Benson Williams, jan., we would send the author kindly for calling on the world to look on so unworthy a countenance. And if the portrait be not a fair image of the "face divine," why then we should certainly send the author vehemently for such an outrage.

LETTERS TO SCHOOL CHILDREN. By E. C. Wins. Boston: Marsh, Capen & Lyon. 1839. pp. 133, 18mo.

We do not recollect to have met with this author before, though it appears from the title page, that he has published, "Hints on popular education;" "How shall I govern my school?" &c. &c. This well considered work is divided into nineteen letters, and takes up the relation of school children to their teacher and to each other; their duties as school children; the necessity of government in schools; the dangers to which school children are exposed; the means of improvement in moral excellence; the nature, object, means and advantages of education; and the value of time.

On these several topics, the author has given the results of deep reflection, and matured experience, in a style adapted to "childhood and youth." We are to indulge the spirit of criticism, we should probably suggest what strikes us on a cursory perusal, as a deficiency; the want of a more full and clear exhibition of the teachings of the Holy Spirit; a more frequent and affectionate leading of "the little ones" to Christ; and a more distinct and emphatic reference to the authority of God, as the grand basis of all religious duties. Where there is so much, however, in admire and approve, in matter and manner, in spirit and style, we have no heart to dwell on our defects, however serious. It would be a blessing to our country and the world, as well as to individual school children, if the multitude, or even a small portion of the multitude of precious truths here stated, were engraven on the hearts of the rising generation. We cordially wish the volume an extended circulation, and an equally thorough perusal both by parents and children.

HOW TO BE USEFUL; or, Examples for the Young. Massachusetts Sabbath School Society, Boston. 13 Cornhill. 1839. pp. 84, 18mo.

This volume is made up, chiefly, of selections from the volumes of the Sabbath School Visitor. Its object is a noble one; to impress on the young mind deeply the golden truth, that USEFULNESS is the great end of human life. A principle this, of more value than all the perishable treasures of the world. THE PALM TREE; an Emblem of Youth. By Linnaeus. Massachusetts Sabbath School Society. No. 13 Cornhill. 1839. pp. 68, 32mo.

The natural history of the palm tree is here employed to instruct the young mind on the subjects of uprightness, usefulness, humility, early training and discipline, impatience, affliction, and victory over temptation and death; illustrated throughout by short and touching anecdotes, which no child, accustomed at all to read or think, can peruse without delight and advantage.

PRO AND CON.—Continued.

Since publishing the two letters on the subject of slavery in the Recorder of the 8th inst. we have received two more on the same subject. As they will further to exhibit the state of feeling in the place they came from, we will give our readers another opportunity to be amused by a perusal of them. The first is dated "Charleston, S. C. Jan. 23, 1839."

"Respecting the subject of slavery, which is all absorbing topic both at the north and south, we will only say that Mr. Emerson alone of all who write upon this subject at the north, seems to understand the state of things at the south. I speak of course of this vicinity, though I have had frequent conversation with individuals from other States. Persons at the north, must take a different course of reasoning, and defend their position by different arguments before they will persuade the south to abolish slavery. I am firm in the belief that if slavery is ever abolished by the efforts of northern abolitionists, it will be done at the point of the bayonet, and slavery and slaves will all perish together. The south are forming all their plans to meet the crisis, and should there be war and the slaves all have any disposition to join the enemies of their nation, they would be shot down like wild h

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